especially parrots. Live parrots are kept in the villages and carefully raised for their feathers. They know the art of making parrots produce yellow feathers as has been mentioned in another section. Great herds of wild pigs feed in the fields and do great damage to the potato and manioc crops. The Chaná retaliate by hunting the thieves and eating their tasty flesh. They also do the same with deer, ant-bear, fox, hare, and similar four-footed animals. Monkeys, being great robbers of fruit, cause damage for which they have to pay dearly, as many are killed, their meat replacing the stolen fruits. [Sanchez Labrador, 1910–17, vol. 2, p. 258.]

SHELTER

Terena houses, *ovokúti*, were built in a circle surrounding a central plaza called *nóneovokúti*. Villages, which varied in size, were built near sources of water and cultivable land. In the final stages of their stay in the Chaco, villages were not very permanent, as the Terena were on the move. The village, *oneu*, was not only a dwelling place but was also the primary political unit and the center of ceremonial life. Each household had its cultivated plot outside the village, and if these plots were at some distance from the village temporary brushwood shelters were thrown up for the night. The size and disposition of the houses gave no indication of the organization of the Terena into moieties or of the social importance of the chiefs.

As the Terena no longer remember the type of house which they used in the Chaco, we must depend upon historical sources. Even historical sources give us but an indirect description of the Terena house. Sánchez Labrador[1] gives us a description of a Chaná house, and as he states that the Terena belonged to the Chaná people and lived near them there is some justification in assuming that the Terena house resembled that of the Chaná:

The Chaná houses differ in type from Christian ones. Each house is from 16 to 20 yards (varas) long and 8 yards wide. The form of their structure is an arch, which is not supported by center pillars or columns. To sustain it, they use relatively long, thick sticks which make up the wall, the upper ends of which are curved inwards and tied together, but so that they do not touch. The height is about 5 or 6 yards. The houses have no ridges for the part which should be covered by the ridge is left open in order to let in light and to let out the smoke. That is why they do not close the arch completely. The whole framework is covered with a kind of thick long reed which they weave in a curious manner and place over the frame except for the opening. [Ibid., vol. 2, pp. 275–276.]

[1] [work published in 1910–17, See bibliography, p. 69 -- Analyst]

delicate drawings, or even an individual painting himself. 302
The painting is done with a small stick which is dipped into a mixture of charcoal and "genipapo" dye. Sometimes they use a real seal to print a figure on the skin. One of our companions could not resist the women's request to make an Indian out of him, as they said, and [631]
soon his arm was covered with charming colored triangular figures, forming squares of decreasing size. [Ibid., vol. 2, p. 472.]

COLLECTING, HUNTING, AND FISHING

The seasonal ripening of the various wild fruits, 221
the availability of roots and the tender shoots of young plants, the movements of game, and the presence or absence of fish in shallow waters imposed upon the Terena an annual cycle of production and consumption. From November to February algarroba and tusca pods, the fruits of [262]
mistol and chañar were gathered and eaten. In March and April the people depended upon such wild foods as palmito and Barbary figs. May and June were months of plenty. Cultivated crops had, by now, matured and were ready for use, many wild fruits were available, and fish entered shallow waters to spawn. This was a time for travel, visiting, and ceremonial activity. By July and August lack of rain reduced the productivity of the savanna, and people consumed the products of their fields and gathered palm fruits and nuts. October was a lean month during which the Indians depended largely upon what foods were stored. This month, also, was the time for preparing the fields for next season's planting.

Algarroba and tusca pods were crushed in a 262
mortar, mixed with water, and eaten in the form 252
of mush. Sometimes algarroba pods were ground into flour from which cakes baked over coals were made. Most of the wild fruits were eaten either raw or boiled. The terminal shoots of palms were eaten raw, boiled, or baked. Palm fruits were eaten raw; the kernels were crushed and eaten or, in some cases, the oil was extracted by boiling, the oil being skimmed off the surface of the water. Wild roots were baked or boiled. Algarroba meal, palm nuts, and certain wild roots could be stored for several months after collecting. Storage of wild foods, however, was not resorted to by the Terena to the same extent as was common with the tribes of the central Chaco.

For several weeks during May or June the Te- 226
rena depended almost entirely on fish, the people 221
moving to the banks of the Paraguay River where

rounded by a number of hunters and when the jaguar attempted to break through the circle of hunters he was speared, the hunter catching the jaguar on his spear in midair. Game was also caught within a circle of a grass fire. Pitfalls made on deer, peccary, and tapir trails were also widely used. For birds and smaller game, the Terena used deadfalls and a variety of loop snares fastened to bent-over saplings. Ducks were caught by swimmers diving and coming up under the birds or by surprising them at night in shallow water where they could be killed with sticks or stones. Dogs were used for tracking and in driving game to places selected for dispatching them.

When a man hunted alone, the game he killed was his. This game was later divided among the members of the household. In communal hunts the carcass belonged to the man who was able to kill the animal. The owner later divided the meat among the hunters.

The Terena used hunting magic consisting of certain plants which were believed to bring good luck to the hunter. Shamans were believed to know the kinds of medicines that brought good luck. Animal fat and salt were considered harmful to the hunter.

Meat was eaten boiled or broiled over hot coals. The Terena also used the earth oven for baking and roasting meats.

AGRICULTURE

The Terena selected their croplands near streams because the soils were richer and the moisture more adequate in the bottom lands. Care had to be taken not to plant a field in an area subject to summer floods. Brushwood fences were built to keep out wild pigs and domestic animals such as cattle and horses. Gourd rattles were sometimes used to frighten away birds. Magic was employed to keep away insects and other parasites.

Sánchez Labrador has the following to say about agricultural lands of the Chaná:

> The greatest part of the territory consists of low lands, which are clayey during the rainy seasons. However, when the heat is intense water is extremely scarce and even drinking water cannot be found except near the Paraguay River or some other river which comes from the interior and runs amid trees. When water is scarce, the people move to places where water is plentiful and subsist on hunting and fishing. Before they leave their settlements they plant maize, gourds, cotton, tobacco, and

months later, depending upon the type and the conditions of rainfall. Fresh maize was roasted before a fire or made into porridge or into cakes called *shipa*. A fermented beverage was also prepared from newly harvested maize. Ears of maize were also dried and stored in the house to be later crushed in a mortar and used for making porridge.

Manioc (chupú).—While in the Chaco, the Terena cultivated both the sweet manioc, *eshóti-chupú*, and the bitter manioc, *ruati-chupú*. Manioc was planted at the same time as maize and was weeded to give the young plants a good start. Sweet manioc matured in about 8 months and bitter manioc in about 12 months. Bitter manioc was thus a valuable food reserve, as it became available during the lean months of September and October.

Sweet manioc was eaten boiled and baked or cut up and boiled with meat. Bitter manioc, however, had to be processed in order to rid the tubers of their poisonous acids. The tubers were first cleaned, then shredded with a wooden grater. The pulp was then rolled in a cotton cloth which was wrung with the aid of two sticks, one at each end of the cloth press. The pulp was then rolled into small cakes, *hihi*, or large cakes, *hapapé*, and baked until the bitter taste disappeared.

Sweetpotatoes (kohé).—The sweetpotato was a favorite food of the Terena and was planted in large quantities. The Terena recognized three varieties: A white variety known as *hepuiti-kohé*, a yellow variety, *hiati-kohé*, and a purple variety, *haraiti-kohé*. Although sweetpotatoes could be planted throughout the year, the biggest plantings were made at the beginning of the rainy season. Sweetpotatoes planted in October were ready for use in March.

Sweetpotatoes were eaten boiled, or baked on hot coals or in earth ovens. A hole in the ground was filled with wood and after the wood had burnt down to coals, the potatoes were placed in it, covered with soil and left for a day or two.

Maize, sweetpotatoes, and manioc were the staple subsistence crops of the Terena. In addition to being substantial foods, these crops became available for use over a period stretching from January to October. Maize came in from January to March, sweetpotatoes from March to July, manioc from August to October.

2:Oberg E-5 (1946-1947)1949 SK7 Guana SK7
[Post-Chaco Period] Terena

ioc is still the staple food crop, with maize and beans coming second. Rice is highly prized, but it is expensive to buy and does not grow well in this area. Manioc and raw sugar are the principal cash crops. A few head of cattle are kept, and some of the Terena drink milk. Hogs and chickens add to the flesh diet of the people. Fishing and hunting supply only a negligible amount of food.

This, in brief, is the outline of the economic history of the Terena in the last hundred years. The shifting agriculturists, hunters, and raiders of the Chaco became settled subsistence farmers upon moving into Brazil. With the coming of the railroad and the influx of settlers there has been a gradual increase in the dependence on the money economy of the Brazilians. A more exact picture of Terena economy and the relative importance of subsistence farming and dependence on commercial transactions can be obtained if we examine the economic life of a typical village.

SOURCES OF INCOME IN A TYPICAL VILLAGE

The Indian Post of Taunay[2] today has a population of 995. As this Post contains approximately one-third of the Terena population it will serve as a reasonably satisfactory sample of Terena economic life. Statistics show that families at this Post average 5 persons, which would give the Post about 200 families. Families, as a rule, have houses and lots either inside or outside the village, but all families do not cultivate farm lots outside the village. Sources-of-income study made at this Post in January 1947 revealed the following facts:

(1) About 100 men were away from the village working on ranches, on the railroad as section hands, or at various jobs in Taunay, Miranda, Aquidauana, and Campo Grande. The manager of the Post stated that 50 to 150 people are out of the Post at all times engaged in wage work. Men who work on the cattle ranches remain away from 2 weeks to 2 months, depending on the time of the year. Men who work for the railroad usually remain away for a year, often longer. If the man is married he often takes his family with him, living in quarters provided by the rail-

[2] The village is called "Bananal" by the Terena.

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[Banana] Village]

trees, particularly, are not only fruit producers but provide excellent shade for humans and animals alike. The best soils are in the bottom lands along the stream beds. Soils from the slopes have washed down to these level areas and denser vegetation has provided a top soil of humus. The Indian takes care, however, not to select his field too near the streams as flash floods during the rainy season are common. Sugarcane, particularly, is grown in these moist areas. Rice also is sometimes grown here, but since moisture conditions are too uncertain the Terena are gradually giving up the attempt to grow rice near the village. When a Terena has selected his field he fences it to keep out the cattle and horses which roam freely over the Post lands. If his field is small he puts up a brushwood fence, if it is large the manager of the Post supplies him with barbed wire. Barnyard manure is not used except on areas cultivated by the Post. After a year or two the Indian abandons his field and moves to another site. Although land is plentiful, good areas tend to be selected farther and farther from the village and this tendency has led some of the Terena to build houses on their lands and to settle permanently away from the village proper.

When a Terena has selected his field and fenced it, he clears off the trees and undergrowth with an ax and a machete. The trunks and large limbs of the trees are cut up for firewood and carried to the village. Branches, weeds, and tall grass are burned and the ashes spread over the field and hoed into the ground. The field is now ready for planting.

Manioc.—As manioc is the principal food and article of trade of the Terena it is also the principal crop. About half of the total cultivated land is planted in manioc. Both sweet and bitter manioc are cultivated. As bitter manioc is the source of manioc meal, more of this variety is grown than of the sweet variety.

Manioc is planted at the beginning of the rainy season, that is, in late August or September, in rows about 3 feet apart. In each row a man makes holes about 2½ feet apart and 6 inches deep with a hoe. Another person follows, sometimes the man's wife or son, placing pieces of manioc cuttings in the holes and covering the holes with his foot. After 20 days the field is weeded to give the young plants an opportunity to grow. Thirty days

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[Bananal village]

later the field is weeded again with a hoe. After this weeding the manioc plant is strong enough to overcome the weeds and no more weeding is necessary. Sweet manioc takes 8 months to mature, and bitter manioc 1 year. Even then, mature manioc is left in the ground until required. 244 262

Sweet manioc is dug up as needed for daily use, the tubers being boiled or baked. Less often, boiled sweet manioc is mashed, made into cakes, and baked. Sweet manioc is also widely used in soups made with dried meat and onions. This latter dish is probably of Brazilian origin because one meets it in a "caboclo" hut as well as in a first-class hotel. 252 [177]

Bitter manioc, on the other hand, cannot be used until the poisonous acid is expelled. Bitter manioc is dug up by rows and processed. An Indian will say, "Today I am going to dig up two rows of manioc," which means that he is going to prepare a certain amount of manioc meal. In collecting manioc a man is usually assisted by his family, all carrying netted bags or large baskets and digging sticks. The stalk is pulled up and the dark brown tubers, ranging from 6 to 18 inches in length, are dug up and placed in the bags and baskets and carried home. At the back of the house the women clean the tubers, scraping off the loose dirt, small roots, and skin. The white tubers are now ready for grating. There are at least three principal types of graters. The simplest kind consists of a board with many nails driven through it so that one side is covered with spikes protruding about a quarter of an inch from the board. A woman then passes a tuber over the grater until it is reduced to shreds. Another type of grater resembles our kitchen grater, being a piece of tin with many holes punched through it, and is used in the same manner. A more efficient grater is made by covering a wooden cylinder with a sheet of tin punched full of holes. This roller is then fixed to the center of a special table and is turned by hand, the grated manoic falling into a vessel below. 252 244 252 412

The Terena no longer squeeze manioc pulp in a cotton cloth with sticks at both ends to give added purchase. Today, following the Brazilian custom, they put the pulp in a wooden press and squeeze out the juice, which contains a poisonous acid. The resulting semidry mass, called *hihi*, is first dried in the sun, then put through a rough sieve, and later toasted over a fire in a large iron pan. The meal, *yuwa*, is then ready for use. It is eaten 252 [177] [262]

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alone or mixed with cooked meat or sprinkled over boiled beans and other foods. 252 [262]

From the extracted juice the Terena prepare starch. Water is added to the juice, after which it is passed through a cotton cloth that captures the larger particles. The liquid is then placed in a wooden trough and allowed to settle. Next day the water is poured off gently and the fine powder in the bottom of the trough is allowed to dry in the sun. The dry powder is admitted to be a fair quality of starch and is sold by the Terena to the shopkeepers in Taunay. [439]

Manioc meal is stored in cotton bags or large cans. On long journeys a bag of manioc meal mixed with pieces of boiled meat provides a satisfactory and easily transportable food supply. Manioc meal mixed with cane sirup is also used as a dessert among the Brazilians. Bitter manioc, then, is the mainstay of the Terena. It is easy to cultivate, as it requires very little care. 251 262

Sugarcane.—Sugarcane, the Terena say, is next in importance to manioc as a food and cash crop. The Terena cultivate three principal types of cane. The old type known as "caiana" was cultivated in the Chaco but is not used very extensively at present. Another type known as "cana do Japão" is a thick reddish cane which grows well and produces a juice with a high sugar content. The most popular type, because it is the most resistant to disease, is "cane 78." The Terena use the Portuguese word for sugarcane, "cana de açucar." 249 [262]

Sugarcane is planted in the moist lowlands near the streams. The land is prepared with a hoe, and the cuttings are set out just before the heavy rains in September or October. Two weeks after planting, the field is weeded and again a month later to give the cane plants a good start. Ten to twelve months later the cane is ready for cutting. The cane is cut with a machete and hauled to the village in oxcarts. [494]

The three principal products obtained from sugarcane are sirup, "rapadura," and raw sugar. The cane press used by the Terena is the old-type wooden press which has been used by the Brazilians for centuries. This machine consists of three large wooden cylinders, about 2 feet in diameter and about 4 feet long, set perpendicularly close together in a line on a wooden platform. To the axle of the central cylinder a long wooden 257

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are put in and covered with soil and left for a day or two; when the oven is uncovered the tubers are well baked. Candy is sometimes made from sweetpotatoes by baking out the sirup. Sweetpotatoes are also treated like manioc when there are large quantities and it is feared they will decay—the potatoes are grated, the water is removed in a press, and the dry pulp is formed into cakes and baked in an oven. 244 252

Cará.—This yellow-skinned tuber, which looks like a yam but tastes like manioc, can be planted at any time of the year. It is used in soups and stews made with dried meat. 244 [262]

Beans.—The popular bean grown by the Terena is a small reddish-brown variety, known in Portuguese as "feijão miudo." This hardy bean, which matures in about 4 months, can be planted at any time of the year but does best when planted at the beginning of the rainy season. A creeping variety, known in Portuguese as "feijão rasteiro," is also planted although it does not grow well in this region. This variety of bean is planted in March and harvested in June. Beans are an important part of Terena diet and are eaten boiled, if possible with a piece of fat pork. Like the Brazilians, the Terena now eat boiled beans with rice. [262] [252]

Rice (naknti).—As has been mentioned, rice is an unreliable crop in this region owing to the uncertainty of rains. If the rains are heavy enough some rice will be planted in the lowlands surrounding Bananal. The planting period will vary from September to January or even February if the rains happen to be heavy in this month. The rice grown is of the dry-land variety, sown broadcast. 243

The scientific terms for the varieties of rice grown by the Terena were not obtained. They use the local Portuguese terms for the rice they grow, recognizing three varieties, namely, "catetinho," "arroz grande," and "amarelo." If the rains are sufficient, rice will mature in about 100 days after planting. Rice is harvested with a sickle, and after the sheaves are dry the heads are removed by beating the sheaf against the ground. Rice is husked as required for household use in the same wooden mortar used for husking maize. Rice is eaten boiled in the Brazilian fashion or boiled rice is made into cakes and baked. Sometimes rice is also eaten in the form of thin porridge. [262] [252]

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When the water boils, the woman of the house puts a handful of maté leaves into a special maté calabash and pours the boiling water over the leaves. Every one, starting with the father, then sucks maté through a tube, the calabash being passed from hand to hand until all have had enough. The tube may be of cane or if the family has enough money it may even be of metal. A decorated silver tube is a luxury which few Terena can afford. After drinking maté the people eat whatever is left over from the last evening's meal, such as boiled sweetpotatoes, meat mixed with manioc meal, or whatever fruit may be available.

After breakfast the men take their tools and go to work, either to their fields or to their carpentry or building. Unless field work is urgent the women and children remain at home, the women preparing manioc meal, sewing, washing clothes, and preparing the noonday meal. Right after breakfast the women go to the wells in the village to draw water. They fill their water pots and carry them to their houses on their heads. Often many women meet at a well, each taking her turn at drawing water with a metal bucket attached to a rope. In the meantime, the other women are engaged in conversation, usually amid peals of laughter.

When the sun reaches the zenith, the men return to their houses where the women have prepared a meal of beans, manioc, and dried meat. Each one fills his dish from the cooking pots and sits apart to eat, sometimes sitting on a low stool but usually squatting on the ground. Mothers provide the food for the younger children. Maté is drunk after the meal. Eating is a private act, while drinking maté from a common calabash brings everyone together. The Terena consider maté drinking an important social activity. After eating, both men and women lie in hammocks to rest. Around 2 or 3 o'clock they arise to return to work. In order to prevent the siesta from becoming too long the Post manager rings a bell sometime between 2 and 3 o'clock.

Near sunset the men return home, rest awhile, drink maté, wash themselves, and put on clean clothing. The wives then call the men for the evening meal, which usually consists of beans, rice, manioc, and perhaps some kind of meat. Sometimes the people eat "rapadura" or perhaps sirup with manioc meal before drinking more maté.

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[Chaco Period]

she has spells of nausea and is particular about her food. In general the mother of a young woman informs her about her condition. The Terena have two words for pregnancy, *ikaikoné* and *kochuechâti*. The Terena distinguish between a married man who is a father and one who is not, a father being called *imá* and a childless man, *mán*.

In the past, infanticide and abortion were practiced. Whether this was an original Terena custom or was taken over from the Mbayá is not certain. As the Arawak-speaking Guaná did not practice infanticide there is a strong likelihood that the Terena took over this custom from the Mbayá. The explanation the Terena now give for infanticide is that it permitted a family to have male and female children alternately. If the first child was a boy, the second should be a girl and if a boy was born, he was put to death by being strangled at birth by the midwife. If a family had too many children, or if children were inconvenient, the expectant mother would go to a shaman who would make her drink a beverage prepared from certain roots. If this failed the mother might still have the child strangled. If a male child was due to survive, twins, if they were a boy and a girl, were accepted; but if both were boys one would be killed. Twins were due, they believed, to the fact that the mother had eaten double fruits.

If the child was wanted, the mother, in the past, gave birth in her own home, attended by her mother or mother-in-law. Shamans were called only in cases of difficult birth. The husband must cut the umbilical cord, *uró*. As far as the Terena remember, no special knife was necessary to perform this act. The *uró* was later used as a charm in cases of difficult birth by being placed on the abdomen of a woman giving birth. In order to give birth the mother squatted on her heels, supporting herself by holding on to some stationary object. The midwife would massage her abdomen and assist in the removal of the child. The midwife then washed the child and gave it to the mother; she then rested for 6 days before resuming her duties.

After the child was safely delivered the husband would go out in search of "palmito de bocaiuva" for his wife, for these palm shoots were believed to induce a bountiful supply of milk. It was the duty of the paternal grandfather to give a name

[p. 38-B]

[Chaco Period]

The spirit would then explain the cause of the illness and what the shaman should do. If a foreign object was causing illness the shaman would suck the painful part of the body, later removing the object from his mouth and showing it to the patient and those present. These objects were usually said to be pieces of bone, sticks of wood, or worms. If the soul had been removed the shaman's spirit helper would return it to the body of the patient. 756 755

Shamans were also called upon to cause illness. This the shaman did by dancing and chanting all night, calling on the soul of the person whom he wished to make ill. When the soul appeared before him the shaman would force the soul of a snake or frog to enter the bewitched person's body. The soul would remain in the power of the shaman and would do his bidding while the bewitched person became ill. 756 754 [794]

Injuries and some ailments the shamans are said to have cured by medicines made from roots and herbs. But in this case, too, the shaman's spirit helper informed the shaman what roots and herbs he should use. 756 759 [787]

To discover the whereabouts of game, lost objects, and the location of enemy war parties, in the past, shamans would either send their spirit helpers to investigate and inform them or the shamans would find out for themselves by sending their own souls as scouts. 756 787

Shamans would also tell people how to prepare amulets and charms against dangers to the body, to fields, and to livestock, and how to prepare love medicines and to make charms to bring about success in hunting and fishing. These charms were effective, it was believed, because the shamans knew the properties of certain plants or inanimate objects which would bring about the results required. 756 789 832

An important function of Terena shamans was the selection and training of new shamans. Old shamans selected novices from among their children or other young people in the village who expressed their willingness to undertake the rigorous training required. A certain amount of seclusion and the avoidance of fat and salt was demanded for the novices. The initiation of novices usually took place during the annual shaman festival. The novice was given a small snake, bird, or plant which he was supposed to swallow. During 756 [062] [063] [774] [787]

[P. 44 - A]

although they no longer perform them. As one would expect, the ceremonial season opened at harvest time. This was a period of abundant food, enabling the people to remain in their villages. The fresh garden foods, no doubt, were a welcome change from stored foods, fish, game, wild roots, fruits, and herbs—besides adding vigor alike to the bodies of men, women, and children.

The cutting of the first ripened ears of maize was celebrated by dancing the *kochóvonunéti*. This masked dance was organized by one of the moiety chiefs at whose house the feasting took place. A number of men would repair to a temporary shelter where they painted themselves, put rhea feathers around their waists, glued cotton on their faces, and placed a net over their heads. After making themselves as frightening as possible the disguised dancers sallied forth. They went from door to door in the village telling the women and children that they were the ghosts of dead Indians, throwing sticks, and going through various antics. When the women and children saw the masked dancers they ran away and hid in real or imagined fright.

After tiring themselves the dancers went to the house of a *unati axhé*, or moiety chief, who supplied the dancers and others with honey beer. The dancers were supposed to drink until they could not remain on their feet. The more a man drank the more honor he gained in the eyes of his friends. This dance appears to have had a religious significance in the past. It was associated with the gathering of the first harvest and with the ghosts of the dead. It may be a very ancient Arawak feature dating from the time when the Terena were still predominantly agricultural.

On the day following the *kochóvonunéti*, the Terena played a game called *piritúti*. A man, selected for his marksmanship in throwing sticks, would dress, paint, and mask himself as on the day before. The game consisted in throwing sticks at other men who tried to approach him. The *piritúti*, or masked player, came into the village from the fields and hiding behind houses he would try to hit as many people as possible. The men of the village tried to approach within touching distance and if anyone touched the player he would be the winner. The game continued until someone was able to touch the *piritúti*. The Terena

312 /406 cont./ Daily in Miranda, early in the morning, one sees
439 many women with nets filled with water calabashes, which they
[415] carry on a forehead band.

241 The Terenos plant cotton, maize, and chiefly mandioca.
242 The last-named root is the principal constituent of their diet.
439 A flour (farinha de mandioca) which they make out of the above-
286 named root always finds a good market in Miranda. The Terenos display much taste and patience with regard to weaving. A girl often works six months and more on a hammock. To make up for it, however, these things are also durable and solidly made.
[531] The hammocks are white with a red or blue pattern. They obtain
[384] the blue dye from a plant which they call uito (in any case, indigo).
The stems and leaves of the plant named are boiled and then the
[439] yarn is dipped in this brew. The red wool which often appears in their woven work comes from red flannel which they barter for in Miranda. This flannel is cut into pieces, pulled to threads, and then spun again. I saw weaving frames of all sizes with work begun on them in all the huts. They greatly prize their own products, because the latter are very durable, and only very unwillingly yield to bartering them. If they do this, they demand
[415] an audaciously high price for them. The red and white bags with
[531] blue and white bead embroidery are very popular; such bags are
[585] usually the first present from the bride to the bridegroom.

323 The Terenos are likewise very skilled in the making of pottery and display quite a special taste in this. The manufacture is very simple and without any tools. The potter kneels on the stamped, hard, smooth ground; at his side lies a pile of sticky clay, from which he rolls a piece into a ball; he then rolls this into a long roll and forms a ring out of it. He now lays several such rings over one another /407/ and presses and smooths with his hands the vessel thus produced, until it has the proper form. When the vessel is finished to this extent, the pattern is impressed with a string into the still soft mass of clay; it is dried in the sun for a few days, and then it is fired in a very simple manner. That is, the utensils are covered with dry wood and then the latter is set afire. After a few hours the crockery is taken out and the impressed

/408 cont./

796 whereupon the musicians go into their little houses and start
[533] noisy music. Then there are dancing and drinking the whole night through, and not until the first gray of dawn do the festival
796 participants disperse. During the forenoon of the second day all
541 the young men gather at the plaza, split up into two opposing parties, and attack each other until one party is beaten. This fight takes place without weapons, but the fists are used vigorously, and most have bloody heads after the battle. I was shown a young Indian who had lost an eye this way. After the fight everybody
796 gathers in the hut of the chief. One of the musicians, /409/ who
[225] is lavishly adorned, carries stag antlers in his right hand and limps to a hut pointed out to him, knocks there with the antlers on the door post, and limps back. Then the owner of the hut comes out and asks what is wanted, whereupon everybody shouts: A head of cattle (cow or bull)! (The whole tribe buys this head of cattle
[262] before the festival.) Then the man goes back and fetches the head of cattle, which is immediately slaughtered and eaten. As soon as the meat is consumed and the cafia drunk up, everyone goes home, and with this the festival is over.

796 The second great festival of the Terenos is called mainu and
541 sometimes lasts 14 days. Early in the morning on the first day,
562 all the men have a rendezvous at a place kept secret from the
[302] women, paint themselves until they are unrecognizable, and
[411] then rush shouting into the village, shooting their guns and bows, and act as though they were enemies and were about to attack the village. The women in the meantime have armed themselves with clubs, fruits, etc., and a mock battle then develops. The women throw gourds, clubs, etc. at the heads of their men and
796 finally drive them out of the village. In the afternoon the men
535 gather at the village plaza and place themselves in two rows.
[237] Then an oddly bedecked dancer appears. He wears a coat of
[302] leaves, his head is decorated with horns and feathers, his body painted with black and red paint. Under his right arm he carries a lance, in his left hand a club; he acts as though he were very tired, makes all sorts of grimaces in connection with this, limps

/88 cont./

162 In the municipio of Miranda there exist several tribes of
103 Indians, the largest of them being that of the Terena Indians, who occupy sundry aldeas, which are: Agachy, Cachoeira, Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged
28 in the making of manioc flour; in general they are very in-
323 dustrious, they weave cotton, making nets and other fabrics;
439 from the palm they braid hats, large baskets, sifters, and mats;
[241] from the pita /agave/ and other fibrous plants, the cordage for
[824] weaving bags, in which they transport their products to market; from clay they make platters, dishes, ollas, and many other vessels for domestic use. They exchange their products for beverages and fancy articles. To take their products to market they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and short ones. There are very few tall ones, but they are all
[165] strong and muscular. The men are very ugly for the most part, the women passable, and they attain a very advanced age.
162 The proportion of the two sexes is one-third for the male and two-thirds for the female.

291 Most of them go about completely naked and the most
177 civilized cover themselves with clothing given them by strangers.

847 Birth. They customarily kill the first child, if it is a
648 male, /89/ so that the Christians may not take it as a slave;
562 women are very much valued among them. They accompany
844 the birth of a baby with great fiestas, which always end in
856
[527] drunkenness.

To give birth the woman goes to the woods, where she makes an excavation about 45 centimeters long by 35 centi-
[847] meters wide, which is lined with palm leaves. In this excava-
[846] tion they give birth, and if the baby is a male they kill it at
[262] once, using the excavation itself as a grave, after which they go to the river to bathe and then submit to a rigorous diet, eating only the heart of the palm called palmita.